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## ODE TO LAWYERS.

The devil came to the earth one day,

And into a court house wended his way,

Just as an attorney with very grave face

Was proceeding to argue the points in a case.

Now a lawyer his majesty never had seen,

For to his dominions none ever had been;

And he felt very anxious the reason to know

Why some had been sent to the realm below.

'Twas the fault of his agents, his majesty thought

Why some of these lawyers had never been caught;

And for his own pleasure he had a desire

To come to the earth and the reason inquire.

Well, the lawyer who rose with a sigh to go,

Made out his opponent a consummate foe;

And the old devil was mainly amused

To hear the attorney so greatly abused.

As soon as the speaker had done his share,

The counsel opposing then fiercely arose,

And hurled such abuse on the head of the first

As made him a villain of the first.

Thus they quarreled, and cursed, and argued and  
long

'Twas hard to determine the one that was wrong;

And concluding he'd heard quite enough of the  
"foes,"

Old Nick turned away and outspoke his  
"foes."

"Oh! they have said of each other's kind,  
The devil has surely been rubbed of his kind;  
I'm satisfied now," he said very well,  
Those lawyers would ruin me if he'd but  
"They have passed the court with a  
"And I'll be in court, they have passed the  
"My agents are right to let lawyers go well,  
If I had them they'd outdo me out of my tail!"

THE END.

WHY LENT IS OBSERVED.

FACTORY POINT, VT., Feb. 20th, 1872.

Mr. Editor:

Wednesday of last week was the first

day of Lent. Will you kindly allow me to

take up a portion of your space in simple

explanation of the name and purport of

the observance of this season, dear to

many Christian people, highly prized by

them as a sacred time for Christian en-  
tire and discipline, and which is natu-  
rally understood, and consequently is

subjected to much adverse observation  
and criticism. Lent is the name of the

Spring fast observed in the Episcopal and  
other churches, and takes its name from  
the Saxon word, signifying Spring or the

time of the lengthening days. It com-  
mences on Ash Wednesday, so called  
from the ashes as well as the sack-cloth

in which the first Christian penitents ap-  
peared when they wished again to be ad-  
mitted to the privileges of the church

from which they had been shut out on  
account of their sins, and closes at the Festival  
of Easter the time of our Saviour's

Resurrection. It embraces a period of  
forty days exclusive of the Sundays in  
which are called Sundays in but not of

Lent, because Sundays are commemorating  
Christ's Resurrection are never observed  
as fasts but always as festivals. The reason

of its continuance for forty days is  
supposed to be in commemoration of our  
Saviour's temptation and fastings in the

wilderness and also, it is probable, that  
the Christian Lent originated from a re-  
gard to those words of the Redeemer:

"The days shall come when the Bride-  
groom shall be taken from them and they  
shall fast those days;" and we learn

from history that primitive Christians  
supposed that this passage of Christ's al-  
luded to a particular season of fasting and

prayer in His future church. Accordingly  
in the first instance they began this so-  
lemn observance on the afternoon that

commemorates the Crucifixion and con-  
tinued its observance until the morning  
of that of the Resurrection, a period of  
forty hours. By degrees this time, being

changed at various periods and places,  
soon became fixed at forty days, and that  
at an early day, for the observance of a

Lent of forty days can be traced to a pe-  
riod very near that of the Apostles from  
the writings of the bishops of those days,  
who, in vindication of it, refer to the ex-  
ample of Moses, Elias, and our Saviour

Himself, all of whom fasted forty days.

The principal days of this season are  
the first day, Ash Wednesday, and the  
last which is called Holy Week and is

considered its most solemn season. On  
Thursday in this week is celebrated the  
institution of the Lord's Supper, it being  
on this day that Christ first partook of it,  
and on the following day are commemorated

the sufferings and particularly the  
death of our Saviour Christ and from the  
night and blessed effects of these in the  
redemption of man the day is appropri-  
ately called Good Friday, a day kept holy

by the church from the earliest times and  
observed with the strictest devotion and  
humiliation.

Fasting as a duty is frequently alluded  
to in the Bible. It was customary in the  
church of God long before the introduc-  
tion of Christianity as may be seen in the  
Old Testament Scriptures. It was sanc-  
tioned by the Saviour and His apostles and  
that it was intended to be continued in  
the future church can scarcely be ques-  
tioned. In the Acts of the Apostles oc-  
cure several notices of fastings connected  
with religious devotion. Saint Paul re-  
cognized its observance in the Corinthian  
church and makes some observations for  
its continuance. From the days of the

Apostles to the present time fastings or  
abstinence from food and the control of  
the body and its appetites has been re-  
garded as a valuable auxiliary to peni-  
tence and godly living. In the observance  
of fasting the intelligent Christian will  
not rest in the outward act but regard it  
as a valuable means to a good end, and  
the great end of its observance is to effect  
the soul and increase a genuine contrition  
of heart and godly sorrow for sin. This  
being the case abstinence will be ap-  
proved of God and made conducive to a  
growth in spiritual life.

As every season of the natural year, as  
it comes around, brings its special du-  
ties and requires of the husbandman a  
change of occupation, so the Christian  
year has a season of preparation, and a  
season of joy, a season of self denial, and  
a season of sorrow, a season of triumph  
and a season of consolation, each bringing

## ESCAPE FROM JUSTICE.

It was a bitter night in January, a night

when homeless wanderers on the moor

might have sunk down and froze to death,

and the very marrow seemed to congeal

in one's bones.

There was one advantage in steam,

grievous a fat old gentleman in the cor-  
ner seat; wind and weather don't affect it.

No flesh and blood horse could stand a  
night like this, but the iron horse keeps  
straight ahead, whether the thermometer

is at zero or boiling heat.

Just then the conductor entered.

"Tickets, gentlemen, if you please."

"It's a dreadful night, conductor, I said,

feeling with stiffened fingers for my tick-  
et, in the breast pocket of my coat.

"Dreadful, sir, feelingly responded the  
conductor. Why, the brakemen can't  
live outside, and so I look the other way

when they creep in—poor fellows—to get  
a breath of warm air at the stove. We  
have not had such a bad night since a  
year ago the second of February, when

Tom Blakeslee, the baggage master, froze  
both his feet, and a woman who was  
coming on from Chicago, got off at Bun's  
Four Corners, with her baby in her arms  
a corpse!"

"Froze to death?"

"Aye, frozen to death, and she never  
thought—poor thing—but it was asleep."

"My baby's cold, says she, but we'll soon  
warm it when we get home. It was just  
such a night